

# Nullifiers OF ISLAM

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By  
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(may Allah accept him)

We will have to lay some foundations which will help us to understand this matter which has been surrounded by many false claims and doubts from those who claim to have knowledge and those ignorant, from those who do so to legitimize and protect their governments and regimes in order to justify everything which their governments do. The Prophet PBUH said: **“The most things I fear for you is a Munaffiq who justifies himself by Quran”**, He PBUH also said: **“The most things I fear for you is a Munaffiq with a sweet tongue”**.

I advise everyone to write what am about to deliver regarding this point and pay close attention to it. The points I am about to speak are the different abysses of not ruling by the book of Allah. And I have been writing a book not yet finished regarding the points surrounding the different abysses of not ruling by the book of Allah. I am ready to publicly debate and prove these points to anyone.

We say that not ruling by the rules of Allah comes in different abysses and pits. I will mention these abysses and pits in ascending order until we reach the last abyss and most dangerous pit being the worst one out of them which is the reality of what we see today. We ask Allah for steadfastness:

## The first abyss

The first abyss which is the least dangerous out of all of them is committing sins in general. Committing major or minor sins is a form of not ruling by the rules of Allah.

E.g., when a person commits Zina, he goes against the laws of Allah since Allah prohibited it. Same ap-

plies with stealing or Alcohol drinking.

Committing these sins goes against the laws of Allah; however, these do not take a Muslim out of the fold of Islam. These are minor or major sins which do not take a Muslim outside the fold of Islam, unless they believe in his heart that these sins are legal and not prohibited (Istihlaal). This is the first abyss.

Imam Al-Raazi said in the Tafsir of the verse Al-Maidah: 44: **“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.”**

Imam Al-Raazi said: **“The Khawaarij applied this verse on Minor/Major sins because they claim that minor or major sins are forms of ruling by other than what Allah has revealed which takes a person outside the fold of Islam”**.

We can agree that these sins could be categorized as a type of ruling by other than what Allah has revealed, however we can never say that these major/minor sins can take someone outside the fold of Islam.

The scholars of Ahlul-Sunnah have a consensus that committing major/minor sins never reach the level of disbelief. They sometimes refer to major sins as **“Kufrun Douna Kufr”**.

Conclusion: It is agreed upon the scholars (Ijma’a) of Ahlul-Sunnah Wal-Jama’ah that the abyss of major/minor sins doesn’t take an individual outside the fold of Islam even though it could be categorized as a form of ruling by other than what Allah has revealed. And it is only the Khawaarij who claim that this abyss takes an individual outside the fold of Islam.

### The second abyss

The second abyss which is worse than the previous one applies in a ruler who truly rules by the book of Allah and the Sunnah, but in one specific situation or one specified matter he rules by other than what Allah has revealed while using the Quran and Sunnah as his only references for a desire or for a bribe or for kinship or animosity etc.

This image of a ruler who is known for ruling by the Quran and Sunnah but in one specific occasion he refrains from applying the law of Allah without replacing the rule or legislating a different rule while still using the Quran and Sunnah as his reference then this is a disputable matter amongst the respectable scholars of Ahlul'Sunnah Wal'Jama'aah.

For example: When someone who is related to the judge goes to the judge and bribes him to solve a dispute according to his desires. The judge then avoids applying the rule of Allah in that incident by false claims such as **"The conditions are not met for the Hadd to be applied"** or **"The witnesses you brought forth are not legit to testify"** sort of beating around the bush.

Some scholars consider this as disbelief, such as the companion Abdullah ibn Masoud RA as narrated by At-Tabarani RA and also narrated by Ibn-Hajjar Al-Haithami in Al-Zawaajir with an authentic chain of narrations: Abdullaah ibn Masoud RA was asked about bribes, he answered: **"That is unlawful money (Suht), They asked: "What about bribes when judging and ruling between people?"**, He answered: **"Verily that is disbelief (Al-Kufr)"**. Notice that when he was asked the second time about the judge changing the ruling of Allah because of a bribe he called that **"Al-Kufr"** with the (AL) of Ta'areef which means major disbelief based on the point we mentioned earlier by Shaykh Ibn Taimiah RA.

Imam Al-Suddy RA also considers this abyss and this image as the one which takes the individual outside the fold of Islam.

There are other scholars from the Salaf who do not consider this image as the one which takes the individual outside to fold of Islam. They consider this image as a major sin (Kufrun Dun Kufr), this was narrated by Abdullah ibn Abbaas RA; however, the scholars have differed regarding the authenticity of this narration. But if just for the sake of the argument we consider the narration of ibn Abbaas RA as authentic, then it only shows that this image is considered (Kufr Duna Kufr) a major sin.



Imam Taawous Al-Yamaani RA from the noble Tabie'en also considers this image as a major sin (Kufr Duna Kufr).

Imam Ibn Al-Qayim RA also adopts this opinion in his book **"The ruling of the one who abandons Sa-laah"**. He said: **"If an individual was known to constantly rule by the book of Allah but he refrains from applying the rules of Allah in specific situations for a desire or a bribe or a personal problem or kinship then its Kufr Duna Kufr."**

Imam Ibn Abul-Izz Al-Hanafi RA in his explanation of Al-Aqeedatul Tahawiya while speaking about this image: **"If a person rules in a single event by other than what Allah has revealed"** referring to it as Kufrun Duna Kufr.

Therefore, anything you hear from the Murjiah of today regarding such quotes, even if for the sake of argument, we claim all their quotes are authentic then it must be understood in this context, the context of a ruler who rules in a specific occasion by other than what Allah has revealed without replacing or legislating rules. Not to forget to mention that there

are respectable scholars who follow the opinion that it takes a person outside the fold of Islam. It is disputable.

Note: This abyss also includes a person who refrains from ruling by what Allah has revealed in a specific occasion, as he stopped from saying anything regarding the specific occasion for a desire or a bribe or kinship etc...

And it includes a person who rules by other than what Allah has ordained for a different rule while using the Quran and Sunnah as his reference. Notice that Allah didn't say: And whoever judges by other than what Allah has revealed - then it is those who are the disbelievers.

He said: **"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."** Al-Madiah: 44.

Therefore, refraining from judging by what Allah has revealed in a specific situation then letting it pass without a ruling fall under this abyss.

The Murjiaah might raise a question here and say **"What is the maximum limit of these specific events?"** We tell them: **"As long as the person is known to apply the rules of Allah but sometimes due to a bribe or desires, he doesn't and as long as he doesn't replace the laws or legislate new rules then he fits this image and as we said the disbelief in this image is disputable"**

